2: Schaden--41 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

291 177 • 132 Long before the present phase of acculturation, which has been going on for five or six decades perhaps, the continental climate of southern Mato Grosso, quite severe in the winter months, had already forced the Guaraní populations (mainly the Kayová) of the region to adopt garments in order to protect themselves against the inclement weather. The direct influence of Chaco tribes in this respect is undeniable.

291 [283] [462] [286] [386] 291 178 The principal pieces of the traditional male clothing of the Kayová are three: the txiripá, the txumbé, and the poochito. All of them are made of cotton fiber (mandydjú inimbó), produced by the Indians themselves. The work of spinning, dyeing, and weaving falls on the women. Nowadays, however, these artifacts of the Kayová Indian are becoming more and more rare. The present generation still remembers the time when many wore these garments, which are on the verge of disappearing. And it has not been very long ago that they were mandatory for anyone who wanted to participate in the dances and prayers. Paí Vitaliano [796] [881] in Dourados still displays them as a sacerdotal ornament for the celebration of the "baptism of the maize /Port. milho/" and other great solemnities, especially in the initiation of the boys. Among the Kayová of Amambai I heard it said that the boys, for their part, adorn themselves for the great ceremony with the traditional clothing of the tribe and with feather ornaments on the head and hands.

291 [192] The txiripá, which falls below the knee, giving the impression of a skirt, is a simple cloth of cotton thread, rectangular in shape and provided with fringes (ipotý) on three sides. The upper part (which does not have any fringe), folded back beforehand, in a width of half a span, goes around the waist, from right to left, turning in the front as far as the left hip, so as to cover the anterior part of the body doubly and the posterior part only once.

[114] [386] In all my visits to Kayová villages I found only one txiripá: that of Paí Vitaliano of Dourados. It is made of undyed cotton and measures some 140 by 75 centimeters; like all or almost all objects linked to the religious cult, it displays urucú /annatto/ stains by way of decoration.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

133 the immense Rio Paraná some distance above its spectacular plunge over the great escarpment at Sete Quedas.

According to the meager data available on the topography of the region, the Cayuá of Mato Grosso live on plains and hilly uplands, varying between
• 132 some 1,000 to 1,500 feet above sea level. The climate is not often disagreeable, even for the newcomer, and has stimulating features.[30] It is characterized by a wet and a dry season. The dry season comes in the winter months, and its height is about July. For a few days during these months, although it does not snow (for lack of moisture), it is often bitterly cold, especially for the type of habitation and clothing common in the area to Indian and white alike. Occasionally in the morning the ground is covered with hoar frost. At the height of the rainy season, in December and January, the rain sometimes falls so fast that it is not readily soaked up by the ground; ponds are quickly formed in the low places, and roaring streams overflow their banks. Water holes and bogs appear during the rainy months where only dried mud was before. The frogs and other life forms seem to burst forth simultaneously. This is the growing season for the Cayuá planter.

137 The more general aspects of the flora of the region have been mentioned above in speaking of the three broad types of plant cover. The many varieties of trees to be found in their environment are the most important wild flora
[411] for the Cayuá. There are woods of extreme hardness for arrow points, flexible
[342] woods for bows, straight canes for arrow shafts,[31] *maíz* trees, which the Cayuá
[417] also now use on a small scale, and many types of lianas and plants with strong, fibrous cortices for tieing, especially used in building houses and
[283] fences. The *caraguatá* cactus provides a good fiber for cordage and for certain textiles. There are numerous bushes and trees bearing wild fruits, and not to
[342] be overlooked is the *taquára*—strictly *taquarussú*—a large bamboo with long, stout, straight trunks which serve the Cayuá admirably for many purposes
[262] including construction of houses, though never for fuel. The *pindó* palm provides leaves for cover, fibers for lines, and fruit, and its heart is, or was formerly, used to make an edible pounded meal.

136 The fauna of the Cayuá region include deer, *capivara*, *anta* (*Tapirus americanus*, Briss.), *paca* (*Coelogenus paca*), *caitetú* (*Tajassu tajassu*, Lin.), armadilloes, coati, and various smaller mammals. Several kinds of jaguar (from Tupi-Guarani *djaguareté*) and a wild dog, the *guará* (*Canis jubatus*), also roam the woods. Among the birds are included parrots, parroqueets, toucans (Tupi-Guarani *tukã'*), vultures, several sorts of heron, and the *arapónga* (Portuguese: *Ferreiro do mato*), a never-to-be-forgotten, dull-colored little

[30] The cold of the winter seemed to annoy our Brazilian colleagues, both from warm Rio, more than the considerable heat of the summer troubled us North Americans.

[31] One of these canes, the *taquapí* (*cana de Castilla*), gives its name to Taquapiri, the village studied.
[103]